

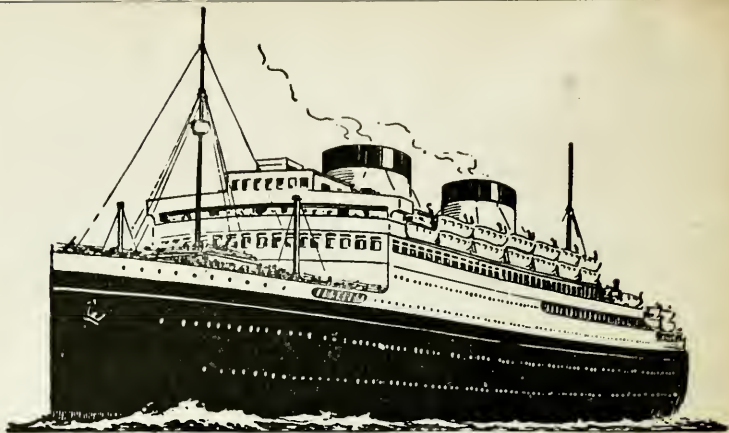
Millennial Star



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Christ Teaching His Disciples To Pray

Can we expect an answer to prayers? (See page 325)



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THE LATTER-DAY SAINTS' MILLENNIAL STAR

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Museum 1354

Wherefore, if a man have faith he must needs have hope; for without faith there cannot be any hope.—Moroni 7: 42

	CONTENTS	Page
EDITORIAL—		
Tale Bearing by <i>Hugh B. Brown</i>	- - -	328
CHURCH FEATURES—		
The Light Of Christ by <i>Elder Rulon S. Wells</i>	- -	323
Talks On Doctrine, The Atoning Sacrifice by <i>Elder Matthias F. Cowley</i>		327
Count Tolstoi And Mormonism by <i>Elder Thomas J. Yates</i>		330
How I Found Mormonism by <i>Reginald R. Brown</i>	-	332
SPECIAL FEATURES—		
The Need Of Constant Prayer by <i>Elder James P. Hill</i>		325
Glances At Church History	- - - -	326
POETRY—		
Directions To Sheffield Chapel	- - - -	331
DEPARTMENTS—		
News of the Church in the World	- - - -	335
Of Current Interest	- - - -	335
From the Mission Field	- - - -	336

THIS WEEK'S COVER—

“**L**ORD, teach us to pray.” Surely there must have been even more than usual attention paid to the Master as He fulfilled that desire. In prayer man has solace, and comfort; it permits an unburdening of the spirit. To be effective, however, prayers must be said constantly, and in faith; with thankfulness for past blessings mingled with the pleas for new ones. (See page 325)

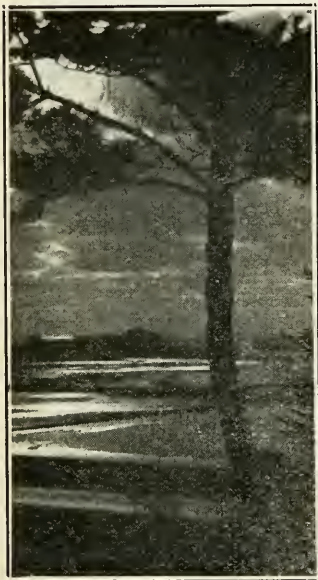
DO YOU KNOW—

What famous prophecy of Joseph Smith was given in May, 1840? See page 326.

What Tolstoi thought of the Mormons? See page 330.

How to get to Sheffield Chapel? See page 331.

POETRY



PATTERN FOR A SONG

By LAEL WOOLSEY

Make me a song, O Beloved,—
 (You promised you would, you know)
 One in which truth is recorded,
 And thus would I like it to go:
 Make me a song of childish joy—
 A song that is merry and glad;
 And then, as the skies are in April,
 Put in some notes that are sad,
 Make me a song of abandon,
 Carelessly happy and free,
 But shade it with thoughtful serious-
 ness
 And a share of anxiety.
 Make me a song of great mightiness—
 A song of strength and power—
 But, lest this bold movement fearsome
 grow,
 Blend it with grace of a flower.
 Make me a song of luxury,
 Of lazy, indolent ease,
 And yet make it soothing and restful
 As the summer night wind in the trees.
 Make me a song of vigour—
 One brave and gloriously strong—
 But touch it, I pray, with tenderness—
 Make a gentle and kindly song!
 And make me a song of promise
 And dreams that soar high above
 Into Heaven—make me
 A song of faith, prayer and love.
 Thus make me a song as I wish it—
 Joy, dreams, yes, and a bit of strife—
 For, however you make it, Beloved,
 Oh, make me a song of life!

AN EVENING PRAYER

By G. M. BRAND

The Sun has set, out in the West, This day we've had, the Lord has blessed;	We thank Thee, Lord, for this fair day,
The morning fair, the noonday bright,	For all the joys that come our way, For Life, and Love, and Happiness;
And now the wondrous stars at night.	And most of all, that we are blessed
The moon, her light so pale and white,	With loving care and thoughts of rest.
Rides the Heavens, a glorious sight.	We thank Thee, Lord, as we think best.

Oh hear this Prayer, and Angels keep,
 A watch, while we, Thy children sleep.
 And so, another day has gone,
 That Thou, The Lord, has looked upon,
 A morn so fair, a noonday bright,
 A golden Sun, that sets at night.
 We thank Thee, Lord, Thy praises sing,
 We thank Thee, Lord, for everything.

The Light Of Christ

By ELDER RULON S. WELLS

(Of the First Council of Seventy)

CONDENSED FROM A RECENT ADDRESS

IN the beginning God created the heaven and the earth.
 "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

"And God said, Let there be light: and there was light."
 (Gen. 1: 1-3)

Compare this with the opening paragraphs of the Gospel according to St. John:

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not any thing made that was made.

"In him was life; and the life was the light of men.

"And the light shineth in darkness; and the darkness comprehended it not." (John 1: 1-5)

A careful reading of these paragraphs clearly indicates that the Light played the all important part in the work of creation, and that Jesus Christ was that Light, even the Word who was with God (the Father) in the very beginning and was the

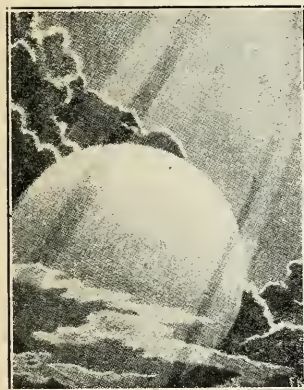
Creator of all things both in heaven and on earth.

Let us visualize the wonderful work of God on that first day of creation. Sitting upon His throne in the bosom of eternity and in the midst of all things—beholding the elements which are eternal and looking out into the vast expanse where all was chaos, "and the earth was without form and void," and where darkness was upon the face of the deep and the Spirit of God moved upon the face of the waters. And now listen to the first recorded words of God:

"Let there be Light," and the universe was ablaze with it, and the eternal elements which pervade the universe—not created nor creatable—under the all powerful influence of that Holy Light were set in motion and through His unbounded faith and by His almighty word the worlds were made.

Thus writes the Apostle Paul to the Hebrews:

"Through faith we understand that the worlds were framed



by the word of God, so that things which are seen were not made of things which do appear." (Heb. 11: 3)

How completely this harmonizes with the previous quotations in connection with it, and what a wonderful statement is, "so that things which are seen were not made of things which do appear."

When we build homes for our families we quarry the rock from the mountain side, we hew the timber from our forests; we gather the sand and the clay, and slack the lime and mix the mortar, and bake the bricks, and when we complete the building and see our finished home, we surely must admit that the home we see was made of the things that do appear. But, not so with God, when He made the world for the habitation of His children, He had a better way; He knew the constitution of matter and was the Master Builder. So He says:

"Let there be Light," and the work is done.

There may be some who will hesitate to admit such remarkable power in Light or to ascribe to Light the creation of the worlds which we are told are without number. This view, however, is not altogether unscientific. At a recent convention of the "Association for the promotion and advancement of science," one of the scientists made this significant remark: "All energy manifest here on the earth comes to us in the rays of the sun," or words to that effect.

Quite aside from the Biblical references there are many evidences of the all pervading power of Light which may be found in the open Book of Nature by those who truly seek to know the truth.

How can we look out into this natural world without beholding the impress of Divinity upon everything we see.

By what almighty power do we live and move and have a being; by whom are we fed, and whence came the power to grow, propagate, and finally, why do we die? Listen to the scriptures:

"In him was life; and the life was the light of men." (John 1: 4)

The imminence of God in the universe is the Light of Christ and must not be confused with the personality either of Father or Son, in whose image man was created, but rather it is an emanation, which proceedeth forth from the presence of God to fill the immensity of space.

A noted scientist while declaring his belief in God once said: "But we must abandon the anthropomorphic God of the Bible," which he assumed was a being having human form and human characteristics with all the frailties of human kind. He confessed to having no definite conception as to form or characteristics further than an Almighty creative power coming somewhere from out of the darkness of the universe.

Let me ask: If not in human form then what form could such a being take? Is there any conceivable form that could be better adapted for the exercise of the supreme power? What

(Continued on page 333)

The Need Of Constant Prayer

By ELDER JAMES P. HILL

(Of the London District Presidency)

I HAD just passed a building of most unpretentious frontage, and only the heavy scent of incense burning served to remind me that it was a church. Then I remembered. Here off Piccadilly, in this back street containing chiefly the goods entrances of large business houses, was this little church where I had seen many hundreds of people enter—well-dressed men, rich and fashionable women—to pay their devotions. Here I had seen society weddings that attracted large crowds—in a back street. So I remembered and compared this little church and its influence with that of greater and finer edifices.



Joseph Smith's First Prayer

With my thoughts proceeding in such a train, I walked on and caught a word. It came back to me over the shoulder of two men walking in front, and pierced my mind as would a dart, and I quickened my step and eavesdropped. I am not ashamed, I am glad now, for this is what I heard: "There you are . . . they pray . . . they pray to their "Mister God" and what happens? Nothing. Some new move is made or some new statement given, which doesn't relieve but intensifies the situation and they consider it and answer to their prayers . . . bah!" I recall that this occurred at a time when a crisis had caused the prelates of the established churches to call upon the nation to pray. Here was a reaction.

It seemed to me that it was not in the least unnatural. "After all," I thought, "Have we any right to expect God to answer these prayers? When danger confronts a people and they rush to the sanctuary of a house of God, which they completely ignored when peace prevailed, may we expect some remarkable manifestation of the power of the Omnipotent? Is this a true manifestation of faith, treating the Lord as nothing more than a stand-by in time of need? One might well survey this world and query, 'Where is God?'"

Can we know of Him and His power if we do not pray to Him? To forget Him, except when we feel we have reached a point beyond human aid, is an insult to Him who gives us life. If things go wrong it is our fault, the result of our disobedience to the plan He has set for us in order that we might

live this life successfully. Our prayers should be offered continually in request for help and guidance in our living this plan, weak and fleshly that we are. Yes, I could not help but feel that the sentiments expressed by the man in the street were but the natural thoughts of a man who did not realize the meaning of prayer.

Fourteen hundred years of history surround Southwark Cathedral, one of London's landmarks, and outside this edifice is a notice: "This Church is open—Pray for peace." But are Churches the only places? No. It is in the homes of the people that the majority of prayers should be offered. Thus could be cultivated in the home that spirit of peace which some people feel only in the quiet of the sacred walls. Perhaps then the power of man would increase and become great enough to effect peace in our time—and for ever on this earth.

We cannot pray too much. As Latter-day Saints we should remember that the establishment of the Gospel in these last days came about in answer to a simple prayer of faith. We could do well to read and re-read the words of the philosophical James, "If any of you lack wisdom let him ask of God," for indeed it seems that the world lacks wisdom. Remember too we are also exhorted in the scriptures to pray often in faith, nothing lacking, "for he that wavereth is like a wave of the sea, driven with the wind and tossed."

GLANCES AT CHURCH HISTORY

Brief accounts of interesting events at a corresponding time of some previous year.

May 18th, 1843:—Joseph Smith told Stephen A. Douglas that he would, "aspire to the presidency of the United States; and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of Almighty God upon you." The subsequent political rise of Mr. Douglas; his bitter attacks some years later on the Mormons; his nomination as presidential candidate, followed by a humiliating defeat, and an untimely death less than a year afterward, are all recorded historical facts.

May 20th, 1840:—Apostles Brigham Young, Wilford Woodruff and Willard Richards, at a council meeting on top of Malvern Hill, Herefordshire, decided to publish the first copies of the Book of Mormon in Britain. Funds were supplied by John Benbow.

May 27th, 1840:—The first issue of the MILLENNIAL STAR was published at Manchester, with Parley P. Pratt as editor. For 99 years, under five Sovereigns of the British Empire and under every president of the Church, the STAR has continued publication. It is the oldest Church magazine.

Talks On Doctrine

By ELDER MATTHIAS F. COWLEY

THE ATONING SACRIFICE

BY the fall of man came the death of the body. Adam and Eve, after eating the fruit, became mortals, and therefore all of their posterity down to the last generation will inherit bodies of mortality. Yet these unborn spirits were not responsible for the transgression of our first parents, and to prevent the effects of the fall from being eternal, the Lord provided a means by which all mankind could have a resurrection from the grave. In other words, there was to come a reuniting of the spirit and material bodies, the latter to be made as eternal and indestructible as the spirit.

Just prior to the Lord's death, He instructed his apostles to partake of the bread and wine which had been blessed as a holy sacrament to keep in remembrance the sacrifice of his own life for the redemption of mankind. This atonement redeems all mankind, regardless of race, colour, nation or religion, from the death of the physical body. As Paul said to the Corinthians, "For as in Adam all die, even so in Christ shall all be made alive."

It is evident from the teachings of Christ and His apostles that this atonement was of a dual nature.

First, because the human family are not responsible for the fall of Adam, they are entitled to the benefits of that atonement, so far as it concerns the human body. But, second, if they are to get salvation of the spirit, they have their part to do.

As we are not responsible for the transgression of Adam, neither is Adam responsible for our transgression. Each man and woman, arriving at the years of accountability, is responsible for his or her own sins. We have our free agency and will be held accountable for our own sins and rewarded for our own good works. This is made plain by the teachings of Christ, who said that he would come and "judge every man according to his works." To the people on the day of Pentecost Peter commanded that they should repent, and be baptized for the remission of sins; and Paul to the Galatians said that the works of the flesh are idolatry, adultery, drunkenness, murder and the like, and that those who do such things shall not inherit the Kingdom of God.

The scriptures are very plain that without the atonement, no manner of man-made works could redeem men from their sins. They are equally clear in teaching that the atonement of Christ will not of itself redeem men from their own sins. The atonement is valid for the individual only when it is accompanied by sincere repentance from sin, and obedience to the laws and ordinances of the Gospel.

THURSDAY, MAY 25, 1939

EDITORIAL

Tale Bearing

THE sin of evil speaking is apparently as old as the race. The Lord told Job he would deliver him from great troubles and he listed war, famine, wild beasts, etc., and also said, "Thou shalt be hid from the scourge of the tongue." (Job 5: 21) "A wholesome tongue is a tree of life; but perverseness therein is a breach of the spirit." (Prov. 15: 4) "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." (James 1: 26) "But the tongue can no man tame; it is an unruly evil, full of deadly poison." (James 3: 8)

From an early volume of the MILLENNIAL STAR we quote the following, which was published under the caption, "Backbiting."

None Will Admit Guilt In This

THIS is a very expressive and common term applied to a practice that has in it many of the disagreeable elements of slander, but is of too paltry a nature to be designated by that name. It is one of the most offensive and least excusable of the petty vices, and the general contempt in which it is held is proven by the earnestness with which everyone denies being guilty of it. Self-confessed sinners of almost every class and degree may be met with but a frank and unqualified confession of the offence of backbiting is a phenomenon of such rare occurrence that probably few of our readers can call one to mind.

"We are often surprised at the persistence with which the backbiter will hunt for the little flaw upon which to direct his sting, and also at the skill with which he secures himself from punishment. Such care and industry in a good cause would not fail to bring about the most satisfactory results.

If There Were No Good Listeners—

THERE are some people conscientious enough to refrain from backbiting, who nevertheless, enjoy the conversation of those given to this weakness. They do not prepare the feast, but they swallow the viands with a relish. They are good listeners, and by their encouragement in this way they are partially responsible for the mischief done. Depend upon it, if there were no listeners there would be fewer tattlers. We once knew a man who had hung up in his sitting room a card on which was prettily worked the quaint old motto, commonly known as the Mormon creed, 'Mind your own business.' When any of his family, friends or neighbours ventured to indulge in unkind reflections upon others, and started upon a backbiting discussion, he would gently and pleasantly call their

attention to the card, making some remark as to its colour, design, etc. The effect, sometimes, would be curious. To have those homely and emphatic words suddenly stare one in the eyes just as he or she was commencing a pleasant little story of petty scandal, would be too much for the equanimity of the most confirmed backbiter, and blushes and a sudden ominous silence would plainly tell that the gentle hint was taken.

Treat Them With The Contempt They Deserve

THE power of backbiters for evil would be materially lessened if those subject to their attacks would attach less importance to them, and treat them with that contemptuous silence they deserve. The best defence we can offer against calumny is to live beyond its reproach. Some people feel continually called upon to defend their characters and waste a great portion of their time in seeking to meet and refute every aspersion that is made upon them. Now life is too short and valuable to be spent in such an unprofitable and foolish manner. The character that takes one's whole time to defend is seldom worth the trouble of defending. A good character is its own best defence, and it is wonderful, even in this wicked world, how much more a man is judged by what he does than by what is said of him.

Time Is An Impartial Leveller

WE can afford to let time vindicate us. Time is an impartial leveller. It gradually strips us of every adventitious aid with which we may have unjustly propped ourselves up, and removes from us every incubus that prejudice, malice and scandal may have used to weight us down, and leaves us fairly standing upon that foundation we have builded for ourselves. There is a day awaiting humanity when we will be as little affected by the evil that has been unjustly spoken of us by enemies, as by the good that has been unduly placed to our credit by the partiality of friends."

An editorial in the May number of the Improvement Era this year condemns the practice as follows:

"We have paid our respects to many varieties of human ills, but there is one brand of cankering practice, not peculiar to any time or place, that causes our thoughts to rise in eloquent protest, if not our words. We have reference to that brand of whispering which travels like a windswept fire from ear to ear, and destroys, without conscience, the good name of a man, the reputation of an institution, the integrity of a nation, or whatever it chooses to blight and wither. To shout base things in the market place, to print a libellous statement, or to bear false witness in violation of the commandments of God and men, are crimes traceable to their source and for which there is due punishment; but he who carries his unholy wares on the breath of a whisper which sweeps from lip to lip, and which, by its innuendo, suggests more than it says, is of all men most despicable."

We hope that all Church members will rise above this evil practice—will see that to yield to the temptation to blacken another's reputation is to become an active agent of the adversary.—HUGH B. BROWN

Count Tolstoi And Mormonism

By ELDER THOMAS J. YATES

CONDENSED FROM THE IMPROVEMENT ERA

IT was in 1900 while I was a student at Cornell University that I attended a public reception honouring Dr. Andrew D. White, then United States Ambassador to Germany. Each student was personally introduced to the man who had served for seventeen years as the first president of Cornell. When I was announced as Mr. Yates from Utah, Dr. White asked if I were a Mormon. When I replied in the affirmative, he said he would like to see me again. Accordingly, an appointment was made for the following Sunday evening.

There followed a few days of uneasiness on my part. What could the former president want to see me about, just because I was a Mormon? True, many unkind things were being said of the Mormons at that time, but surely my standing in Cornell would not be questioned merely because I was a member of that Church. I was indeed thankful that before coming to college I had spent three years as a missionary in the Southern States, where I had often met bitter opposition, where I had received a thorough schooling in the principles of the Gospel and an unflinching testimony of its truthfulness.

The Author

ELDER YATES is a graduate of Cornell University who served as a missionary to the southern part of the United States prior to his college work. It was while he was attending the university that the experience recorded here occurred. The account tells what happened when the Russian philosopher and statesman, Count Leo Tolstoi, talked with Dr. Andrew D. White, president of Cornell University, about the Mormons.

Sunday came, and at five o'clock I was ushered into the study of Dr. White. Strangely enough, I learned that the invitation had grown out of a resolution formed several years before in Russia, where, in 1892, he

had served as United States Foreign Minister.

It was while there that he had become acquainted with Count Leo Tolstoi, the great Russian author, statesman, and philosopher. A warm friendship existed between the two men, and Dr. White often visited Count Tolstoi, who had very decided views about certain social and economic problems.

On one occasion when Dr. White called on Count Tolstoi he was informed that the Count, who among other things taught that every man should wrest from the earth enough food to keep himself and family, was out in the fields ploughing, for he practised what he preached. When Tolstoi saw him, he stopped long enough for a greeting, and then stated with characteristic frankness: "I am very busy today, but if you wish to walk beside me while I am ploughing, I shall be pleased to talk with you."

As the two men walked up and down the field they discussed many subjects, and among these, religion.

"Dr. White," said Count Tolstoi, "I wish you would tell me about your American religion."

"We have no state church in America," replied Dr. White.

"I know that, but what about your American religion?"

Patiently then Dr. White explained to the Count that in America there are many religions, and that each person is free to belong to the particular church in which he is interested.

To this Tolstoi impatiently replied: "I know all of this, but the Church to which I refer originated in America, and is commonly known as the Mormon Church. What can you tell me of the teachings, of the Mormons?"

"Well," said Dr. White, "I know very little concerning them. They have an unsavoury reputation, they practice polygamy, and are very superstitious."

Then Count Leo Tolstoi, in his honest and stern, but lovable, manner, rebuked the ambassador. "Dr. White, I am greatly surprised and disappointed that a man of your great learning and position should be so ignorant on this important subject. The Mormon people teach not only of Heaven and its attendant glories, but how to live so that their social and economic relations with each other are placed on a sound basis. If the people follow the teachings of this Church, nothing can stop their progress—it will be limitless. There have been great movements started in the past but they have died or been modified before they reached maturity. If Mormonism is able to endure, unmodified, until it reaches the third and fourth generation, it is destined to become the greatest power the world has ever known."

It was out of this discussion with Count Tolstoi that the desire grew on the part of Dr. White to learn more about Mormonism. Far into the night I had the privilege of explaining the principles of the Gospel to this great doctor, and on several later occasions he invited me to his study to explain Mormonism further.

Before leaving Cornell I thought it would be well to place some of our Church books in the library, but to my astonishment I found them already there—not only the standard works, but many other books and pamphlets. Upon investigation I discovered that they had been contributed by Dr. Andrew D. White.

DIRECTIONS TO SHEFFIELD CHAPEL

THE most convenient way to get to Sheffield Chapel is here listed for those travelling to the conference city this week.

General directions—Take a Petre Street Bus, No. 10, or a Grimesthorpe Bus, No. 17, from Fitzallen Square. Alight at Sutherland Road, proceed up Sutherland Road to the Chapel at the corner of Lyons and Ellesmere Roads.

Arriving by L.M.S., proceed straight ahead out of exit to Pond Street, and follow Pond Street to the right into Fitzallen Square.

Arriving by L.N.E.R., follow Exchange Street to the end, cross street to Davy's Stores and catch either of above mentioned buses.

How I Found Mormonism

By REGINALD R. BROWN

LIKE any one of the legion of contented souls in Great Britain, I was reading the daily paper some two years ago when a front page article caught my interest. The pictures of two Mormon missionaries were shown with those of the "girls they had left behind them." The accompanying article explained that they were arriving in England for two years of missionary labour, and below the pictures was printed in capital letters, "These two young men are here to convert the youth of England."

As I scanned the article, and read that they were here at their own expense to preach their beliefs, a query came to my mind as to what was this Mormonism. What was there about it that inspired young men, at a time when they were ready to embark on their careers, to give two years of their lives preaching the Gospel?

With thousands upon thousands of churches here in England that were almost deserted, it seemed incredible that they even hoped for success. However, I turned to the sports column and dismissed the matter from my mind.

It was some weeks later that Mormonism was again brought to my attention. As I was returning home one evening from a cinema at Marble Arch, in London, I decided to walk across Hyde Park. My attention was drawn to a group of young men who were singing in the centre of a large crowd. Their harmony and tone were unusually good, so I stopped for a few minutes to listen. After a while a young man arose on the platform and introduced two recent arrivals to this country, and I was amazed to see one of the young men whom I had read about get up and address the group. Out of curiosity I stayed and listened to what he had to say.

The sincerity with which he gave his message struck a very responsive chord with the crowd, and before long I had the feeling that he was directing his remarks at me, although I knew that that was impossible because I had never even met him. However, he was certainly telling me a few home truths that hitherto I had either overlooked or deliberately avoided. That night I pondered over his remarks and decided to return the following night and hear more of what they had to say.

Night after night I listened to their speakers, and one night the two young men who were the original cause of my interest asked if I would care to accompany them to their chapel at a service. I did so, though with some misgiving, as I had at the back of my mind the conception of Mormons that Zane Grey had portrayed in his writings. Much to my chagrin, I discovered that I had been labouring under a delusion, and that they were a select, intelligent group of people whose desires were to see peace and harmony among men and to encourage everyone to study the scriptures and learn how to fill the measure of his creation.

For months I studied their teachings, discovering that they threw light upon the scriptures, and that their explanation of man's destiny gave a goal toward which to work. I found that their auxiliary organizations took care of the practical side of life. They taught me the how, the why and the where. In short, I had found a way of life which made for a better man—one which was to prepare me spiritually, physically and mentally for the great adventure that starts at the grave, and one which at the same time would give me purpose and joy here.

What was I to do, accept this comparatively new philosophy that gave a purpose for life, one that was vitally alive in its teaching of an intelligent, personal God? Or should I revert to the less exacting beliefs that had been taught me by my family for a quarter of a century in the Church of England? Those beliefs, I was compelled to admit, had not encouraged me to any great study as to where I came from or why I am here or where I am going.

I decided to go to the Centennial Conference at Rochdale to hear President Heber J. Grant, the Prophet of the Church, speak, then let my conscience be my guide. After hearing him talk I returned to my lodge to think it over, and after meditation and prayer decided to join the Church.

I was baptized that week at Rochdale, by the very same Elder whose photograph had appeared on that daily paper, Elder William G. Woffinden, and confirmed by his twin brother, Walter.

Since joining the Church I have been blessed more than I can express. As I leave the shores of England I bear my witness to all, that I know this is the Lord's work; that Joseph Smith was and is indeed a Prophet of God; and that if only we can follow the teachings that he has left us we cannot fail to make this a better world for all.

THE LIGHT OF CHRIST

(Continued from page 324)

would be the better form or shape? Cubic or square, globular or oval? If none of these, then why not the human form? Is it a matter of size? Then if so, what would be the proper size?

It must not be assumed from the Bible that man created God in the image of man, but just the reverse:

"So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1: 27)

Is there any higher conception of intellectual power and majesty than man with all his faculties and divine attributes fully developed? Let us then not, "abandon the anthropomorphic God of the Bible," as the noted scientist designated it, for his vague and meaningless substitute, nor yet for the still more absurd concept of orthodox sectarian churches as expressed in their avowed belief in God, "without body, parts, or passions, who sits on the top of a topless throne and dwells beyond the bounds of time and space where human minds can

never trace." A more complete definition of nothing at one time and nowhere could hardly be conceived.

Whatever hesitation there may be on the part of non-believers, there can surely be none among those who believe the Bible to be the word of God and especially among those who believe Joseph Smith to be the true Prophet of God, as to the infinite power of this all pervading Light of Christ. For a fuller understanding of this light that pervades the universe and shines in darkness let me quote from a revelation given to Joseph Smith on December 27th, 1832, the Prophet being still in his youth, only 27 years of age.

"Which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son—

"He that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth;

"Which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made.

"As also he is in the moon, and is the light of the moon, and the power thereof by which it was made;

"As also the light of the stars, and the power thereof by which they were made;

"And the earth also, and the power thereof, even the earth upon which you stand.

"And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings;

"Which light proceedeth forth from the presence of God to fill the immensity of space—

"The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things."
(D. & C. 88: 5-13)

Many theories have been adduced in explanation of "The First Great Cause" and of "Man's Origin" and those, too, without having arrived at any definite conclusion or solution of the great mystery which has agitated the minds of philosophers, scientists and laymen ever since the world began. None of these theories is as rational and soul satisfying as the above revelation given to Joseph Smith and the one quoted from the Gospel according to Saint John.

In making this statement, I do so with profound respect for scientists, those who are honestly seeking to discover the truth, sincerely wishing that success may crown their efforts in bringing truth to light. In no sense do I wish to disparage them. For after all they are like the poets; they, too, receive, in the course of their studies and investigations, sudden flashes of truth revealing light. Truly, "there is a spirit in man and the inspiration of the Almighty giveth them understanding." In this they also resemble the prophets with this distinguishing

difference—the prophets give due credit to the Lord.

Let us then acknowledge that God is the Source of all our understanding—the Fountain of all Truth and is ever willing to impart it to all who earnestly seek it whether that truth be secular or spiritual.

News of the Church in the World

ELDER Charles A. Callis, of the Council of the Twelve, observed his seventy-fourth birthday anniversary recently. A dinner was given in his honour by his daughter, Mrs. Joseph M. Dean, at which all his family gathered to pay their respects. Elder Callis was born May 4th, 1865,

in Dublin, and went to Utah in 1873. His long, active Church career includes 26 years as president of the Southern States Mission and the past five and half years as one of the Council of the Twelve, to which position he was ordained October 6th, 1933.

Of Current Interest

BOY SCOUTS of Canada and the United States joined in planting "birthday trees" at points along their border, in honour of King George VI. They also set a chain of bonfires across the Dominion on the evening of May 20th, the date set aside for observance of His Majesty's birthday anniversary.



THE LOW priced car which has been so popular in this country is making a bid for recognition in the United States. One manufacturing company has produced a two-cylinder car capable of 50 miles per gallon of petrol. It is felt that this is the answer to the family man's demands for a second car to drive to the office or otherwise utilize in business.

DOUGLAS Fairbanks, Sr., popular star of silent movies, has presented his entire film collection to the film library of the Museum of Modern Art. The collection, largest ever received by the library, contains 2,700,000 feet of film, weighing 13

tons. It includes all of Fairbanks' screen efforts.

WORLD peace and international friendship will be strengthened by the New York World's Fair, according to Henry A. Wallace, Secretary of Agriculture in the United States, who greeted the high commissioners of 46 of the 62 foreign nations participating in the fair. It is felt that seeing and appreciating the work of other nations cultivates a brotherhood and a better understanding throughout the world.

SPONGES are now dyed to give them a different colour from the natural brown. Flowers, too, may be dyed in a few seconds by treating the freshly cut stems with a solvent to reduce the resistance of the petals to the dye solution.

THE AMOUNT spent on alcoholic liquor in Great Britain during 1938 totalled £257,050,000, compared with £259,387,000 in 1937, a drop of approximately one per cent. The amount per capita is £5 11 6 per year.



THE UNITED States has one wireless set to every five persons as compared with one to seventeen in four other leading nations; a telephone to every seven persons as compared with one to thirty-five in the other nations.

STAMP COLLECTORS will all have an opportunity to get a cancellation on the first trans-Atlantic mail flight according to present plans. Arrangements have been made with European countries for the return of covers.

THE PROBLEM of piloting a submarine under ice has been solved, according to Sir Hubert Wilkins, the famous explorer. A retractable funnel, the upper rim of which is electrically heated, will penetrate through the ice and allow the submarine to come to the surface for air and recharging purposes. It is to be used in expeditions to the South Pole and is expected to help a study of conditions in that region.

From the Mission Field

Doings in the Districts—

LEEDS—A baptismal service was held in Bradford Branch Chapel on Saturday, May 13th. The following were baptized and confirmed: David Clement Davis was baptized by Branch President A. G. Jennings and confirmed by Supervising Elder Henry M. Taggart; Bernard Eastwood was baptized by Elder John R. Briggs and confirmed by Elder John A. Stevens. The service was conducted by Elder Taggart and speakers were Elder Barton R. Bowden and Sister Rose Mugleston, lady missionary.

A mother's day programme was given in Leeds Branch on Sunday, May 14th, under the direction of Branch President Samuel Mitchell. Talks were given by Sisters Sarah Laycock, Gladys Flynn and Doreen Camm, Brother Mitchell and Elder Irwin Foster; and musical numbers were given by Brother Fred Laycock, Sisters Nellie Butterfield and Annie Wrigglesworth, and the Primary children. Sister Joyce Flynn was flower-bearer.

LIVERPOOL—A 21st birthday party was held in Accrington Branch Hall for Brother Edwin R. Astin recently. His engagement was announced at the party.

LONDON—A baptismal service was held in South London Chapel recently, at which the following were baptized and confirmed: Doris Edythe Holmes was baptized and confirmed by Elder Thornton Y.

Booth; and Ivy Rose Holmes was baptized by Elder Booth and confirmed by Supervising Elder David S. King. District President Andre K. Anastasiou was in charge of the meeting, and talks were given by Elders King and Samuel S. Musser.

SHEFFIELD — Doncaster Branch building fund committee sponsored a concert in the branch hall on Saturday, May 6th. A play and a comedy sketch were given by members of the branch, and musical items were furnished by the branch chorus and the children's chorus.

SCOTTISH—A baptismal service of Glasgow Branch was held on Saturday, May 13th, in the Govenhill Baths under the direction of Elder J. Alvin Campbell. Talks were given by Elders Hyrum M. Smith and Fred A. Schwendiman, and Supervising Elder Paul L. Badger. The following were baptized and confirmed: James L. Aitken was baptized by Elder Badger and confirmed by Elder Smith; Alexander Hosie was baptized by Elder Campbell and confirmed by Elder Badger; Jeanie G. Clark was baptized by Elder Smith and confirmed by Elder Campbell; Catherine M. Macdonald was baptized by Elder Campbell and confirmed by Elder Schwendiman; Grace H. Forbes Herberson was baptized by Elder Schwendiman and confirmed by Elder Badger; and Frances Isabelle Gemmell was baptized by Elder Badger and confirmed by Elder Schwendiman.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Bailey:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road.
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
†L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L.D.S. Hall,
4B, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace.
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury. W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
44, Avenham St.
Off Fishergate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Shcriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
Liberal Association
Hall, 13a, Queen's
Street. Redcar-on-Sea
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton**
L. D. S. Hall.
Washington Building
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station

†—6.15 p.m.

*—6.00 p.m.

+—7.00 p.m.

†—2.30 p.m.

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